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are mostly semi-social in their working ; the nature of the work allows this. Its memberships are largely composed of ladies. It would seem that nowhere is there a more unoccupied field than ours for work in this direction, and that its importance will be recognized here without delay. Since writing the above, I am authorized on behalf of the Secretary of The American Folk-Lore Society to state that, if our Academy appoint a committee or inaugurate a department of folk-lore for work and official communication with the main Society, they will find a committee of The American Folk-Lore Society charged with the duty of such correspondence, and that he does not doubt that any such arrangement effected here will be acceptable to that Society.

No official action was taken, at this meeting, on the suggestion contained in the address ; but it is believed that an arrangement will be effected by which the Academy of Science will form a section which will coöperate with The American Folk-Lore Society in its work both of collection and publication.

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## EXHIBITION OF OBJECTS CONNECTED WITH FOLK-LORE.

LOAN EXHIBITION OF OBJECTS USED IN RELIGIOUS CEREMONIES, UNIVERSITY OF PENNSYLVANIA. — This Exhibition was formally opened in the Museum of the Department of Archæology and Palæontology of the University of Pennsylvania on the 16th of April. Addresses were made on the occasion by Dr. William Pepper, Provost of the University ; the Rev. Dr. John H. MacIntosh, LL. D. ; the Rev. Dr. Marcus Jastrow, and Mr. Charlemagne Tower, President of the Department of Archæology of the University. These addresses have since been republished in pamphlet form. The Exhibition continued open free to the public until the 1st of July, and was visited by many thousand persons. A lively popular interest was aroused in the subject to which it was devoted, and numerous permanent additions were made to the Museum during its continuance.

In 1889 Mr. Francis C. Macauley, a member of the Philadelphia Chapter of the Folk-Lore Society, suggested the formation of a collection of objects illustrative of folk-lore and custom in connection with the Museum of the University, and made a number of contributions of objects for the purpose. A Folk-Lore Section was established, which grew rapidly through the efforts of members of the Philadelphia Chapter. Attention was also paid to the collection of objects used in religious ceremonies, and in the winter of 1891 the Board of Foreign Missions of the Presbyterian Church in the United States kindly lent to the University its missionary museum, for the purpose of classification and public exhibition. This museum consists of objects sent to the Board by missionaries in various parts of the world, — China, India, Burmah, Africa, and the Northwest of America, and is largely composed of idols and objects used in worship by the religious sects of India

and China. It represents the accumulations of the Board for a period of sixty years. This missionary collection, with specimens already in the Museum and others lent by individual collectors, composed the Loan Exhibition. Dr. Edward H. Williams, who recently returned from Japan with a remarkable collection of objects of art, lent the distinctively religious objects in his possession. Mr. John T. Morris contributed the religious objects he had purchased in Japan, India, and Thibet, and Mrs. John Harrison presented a series of amulets she had bought in various parts of the East for the Folk-Lore Museum. The Exhibition led to many objects in private hands being brought to light and made to serve a useful purpose.

A catalogue was prepared by Mr. Culin, to which various specialists connected with the University contributed sketches of the great religious systems of the world. Mrs. Cornelius Stevenson wrote the prefatory remarks to the "Religion of Ancient Egypt;" Prof. Morris Jastrow contributed an account of Mohammedanism; Dr. Daniel G. Brinton, the introduction to "The Religions of America and Polynesia;" and the Rev. Dr. Robert H. Nassau, an account of the religion of the Bantu tribes of Central Africa, among whom he had passed many years. Resident Orientals were called upon for assistance in identifying the objects, among whom Swamee Bhaskara Nand Sâraswatee of Jodhpur gave much help with the Indian Section.

The specimens were arranged according to countries, beginning with Ancient Egypt. This section comprised a pantheon composed of the greater gods, represented in bronze, wood, and green-glazed pottery, *ushaptis*, tables of offerings, and various mortuary objects from the Egyptian Section of the Museum. These were of special interest as being the results of recent excavations by the Egypt Exploration Fund and Mr. Flinders Petrie, to whose work the University Archæological Association had contributed. India followed with the idols of recent Brahmanism, the emblems of the sects of Vishnoû and Çiva being represented. Images of Buddha from Burmah and Jain idols succeeded, rosaries and implements used in daily worship being included. The Chinese Section contained an interesting series of ancestral tablets, images of many of the gods of the Taoist sect, and of the Buddhistic church. Japanese Buddhism was illustrated in a series of images in gilded shrines, incense-burners, and carvings of a religious and mythological character. They displayed the high artistic spirit of the people when compared with the images of the Chinese and Indian deities. A curious instance of modern superstition came to light in connection with a small Japanese bronze idol sent to the Exhibition. A former owner had attributed some unusually bad luck to its possession, and when about leaving the city for the summer, not caring to give it to a friend, handed it one of his women servants and told her do what she liked with it, — pawn it, at any rate be sure to get rid of it. After the family went away, the woman took it to a pawnbroker, who immediately had her arrested, not believing her story as to the way she had come into the possession of such a valuable object. After much difficulty she was released, and in the fall the owner reclaimed it. He eventually succeeded in giving it to a friend who disclaimed any fear of harm through its possession. Misfortune came to him,

however, and in alarm, hearing of the Exhibition, he immediately sent it there.

Mohammedanism, with its abhorrence of images, furnishes few material objects for such a display, but in the Exhibition afforded, in illuminated copies of the Koran, stands for the Koran, rosaries, talismans, and objects used by dervishes, material for an interesting cabinet. The monuments of Islam were represented in a series of fine photographs of the principal mosques, tombs, and shrines that had recently been brought from the East.

The religions of aboriginal America were represented by objects from Alaska to Peru, several silver idols from the latter country being of exceptional interest. Polynesia contributed a number of images of wood and stone, comprising idols and ancestral effigies ; and Equatorial Africa, a number of idols worshipped by the Fans of the Gaboon River, in part collected by Dr. Nassau. In the African collection were a number of fetishes, composed of the horns of several antelopes, which were filled with dark vegetable substances, and had chains and cords for suspension. In one instance an iron key was attached to the chain.

The Exhibition also comprised "charms and implements for divination." These were distributed throughout the collection, under the countries to which they belonged. Thus the part devoted to the religious ceremonies of the Chinese in the United States included a shrine, on the altar before which were the divining blocks, and divining lots, with the book entitled "The Divining Lots of the God Kwan."

It is the intention of the managers of the University Museum to prepare a series of similar exhibitions illustrating special subjects. The first of these exhibits, to be opened next year, will consist of objects used in games.

EXHIBITION OF FOLK-LORE OBJECTS TO BE MADE AT THE COLUMBIAN EXPOSITION. — The members of The American Folk-Lore Society will be interested to know that an exhibition of folk-lore objects will be made at the Columbian Exposition in Chicago in 1893. It will form part of a section of the Department of Ethnology and Archæology of the Exposition, of which Prof. F. W. Putnam is the chief, and will be directly in charge of Mr. Stewart Culin, a member of the Council of the Society, who is now engaged in bringing the materials together. The section will include primitive religions and folk-lore. It is difficult to draw an exact line between these divisions, nor will it be attempted here. The religious objects will be arranged geographically, and the material illustrations of folk customs and tales will be associated with them. Mr. Culin has already pointed out in this journal the varied range of such a collection. The religions of China and Japan, as furnishing most ample material, will receive most attention ; and it is hoped that many of the specimens from the Loan Exhibition of objects used in worship, at the Museum of the University of Pennsylvania, will be obtained for the collection. Games will receive a very prominent place among the folk objects. Thus, the game of chess will be exhibited in its various forms around the world ; the evolution of the playing card will be shown, with the playing cards of various countries ; backgammon will be displayed in all its varying types, while the games of

children will also receive attention. Toys and dolls will here be displayed with games. Amulets and charms will form another part; implements for divination and fortune-telling, another. Objects for exhibition in this section are earnestly requested from members of the Society and others interested, and communications on the subject may be sent to Mr. Stewart Culin, University of Pennsylvania, Philadelphia. It is planned to make this exhibit a place of resort and intercommunication between the folklorists who may be in Chicago at the Exposition. A registry of members of the Society and others interested will be kept, and the Central Society will make an exhibit, and display among other things the current numbers of folk-lore journals throughout the world.

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## BIBLIOGRAPHICAL NOTES.

### BOOKS.

JISABU, JIHENG'ELE, IFIKA NI JINONGONONGO, Josonoke mu Kimbundu Ni Putu, Kua Mon'Angola. JAKIM RIA MATTA. (Portuguese title: PHILOSOFIA POPULAR EM PROVERBIOS ANGOLOSENSES. Por J. D. CORDEIRO DA MATTA.) Lisboa. Typographia Moderna, 11, Apostolos. 1891. 12mo, pp. 187.

The progress of the collection of popular tradition is rapidly extending to the peoples hitherto primitive in culture, and these races themselves are taking part in the harvest. In the present case, a negro of full blood, in the spirit of patriotism as well as of science, undertakes a collection of Angolese proverbs and riddles, dedicating his work to his countrymen, as an incitement to the study of the Kimbundu and of Angolese traditions. In his preface he adds: "For this cause, my compatriots, at whatever expense, at whatever sacrifice, dedicate some hours to lay the foundation of your native literature." Angola, it seems, already contains a group of literati, and offers some hope of a distinctive African literature. The author, Cordeiro da Matta, — to use his Portuguese name, — pays a well-merited compliment to the devotion and unselfish labors of Héli Chatelain, whose interest in African folk-lore, shown in his Kimbundu Grammar, has apparently been the animating cause of this activity.

No field could be more attractive than the unworked mine of African proverbial expression. If a good collection of proverbs could be formed from tribes the least affected by European influences, it would throw light on many questions of ethnologic psychology. In the case of Angola, to judge by the present collection, the leaven of Western civilization has had some effect on habitual language. At least a good many of the phrases seem to have been borrowed, though how and when may be a matter of doubt. Others, however, are perfectly characteristic. To cite a few: Do not blame me; when the baobabs bloomed, it was not you who watered them. (Be not envious, I have earned my fortune.) — He who holds his tongue never loses his way. — The ape cannot mend himself of his tail. —